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No. 2

EDITORIAL NOTES

IN the January issue we briefly recorded the heads of the Myers Memorial Lecture delivered by Mr. G. N. M. Tyrrell in October last. As delivered, the lecture was really only an abstract of the full paper on "Apparitions" which has now been published and kindly reviewed for us in this number by Mrs. Constance Sitwell, who has just been elected President of the London Spiritualist Alliance. We wish her all success in her new office.

* * *

Mr. Tyrrell's survey will certainly rank with the great papers on this subject, now tending to be neglected by those interested in psychical research in this country. Unfortunately it is not a review of the subject as a whole and suffers from two limitations. It is confined to apparitions, inclusive of ghosts, taking little or no account of other phenomena or experiences which might throw light on them; and it does not consider any evidence not recorded in the *Proceedings* or *Journal* of the Society for Psychical Research.

* * *

This latter "silence" is a curious one: one could understand an agent of the Society (for that is what Mr. Tyrrell claims to be), basing his conclusions on its records but to ignore totally all that is recorded elsewhere by scientific investigators of the highest rank and their conclusions thereon is surely not the mark of a scientific inquiry such as psychical

research sets up to be. No science adopts this curious form of orthodoxy, which can only be regarded as an enemy of progress. It results in this case in ignoring among other surveys, Camille Flammarion's famous trilogy "Death and its Mystery." To ignore such a man's work is almost an impertinence and surely a cardinal error.

* * *

The other tendency to narrowness is Mr. Tyrrell's failure to attempt to correlate his theories, with other psychic phenomena. He expressly refuses to consider poltergeists. These have this much bearing on his speculations at any rate that it cannot be denied that here is something which, as Myers would say, "modifies space." There is some presence, call it physical or not, as you will, some intelligence too, it seems, however low, which does not fall within the classical scheme. These phenomena remove some of the objections urged against Myers' theory of "psychorrhagic diathesis" by which he explains the "crisis" apparition.

* * *

Mr. Tyrrell does give two or three examples of "out-of-the-body" experiences but he is severely limited by having to rely only on those recorded in the society's *Proceedings* and *Journal*, though strangely enough he does cite here the one and only case outside these which he uses. He considers them surprising on an epiphenomalist view of consciousness, i.e. on a purely materialist or body-brain basis, but otherwise he does not make any comment on or draw any inference from them. The striking feature of many of these cases is the fact that the centre of consciousness is removed from the physical body and regards it from outside. Further in some cases, the agent while "absent" from his body and conscious elsewhere is seen in that place by a third person. If such phenomena are possible for living persons, why should not they form the basis of an explanation for "crisis apparitions"?

* * *

One of the most interesting features of Mr. Tyrrell's analysis of the Society's cases is his "discovery," for it might almost be called a discovery when it has been so long overlooked,

that in no less than one-third of the cases in which there are more than one person present, the so-called hallucination is collective, that is two or more of them have an identical experience. This really is an astonishing fact which does make the acceptance of the hallucination theory very difficult. Mr. Tyrrell faces the difficulty squarely and attempts to overcome it. It is impossible to do justice to his theory in a short space, but very briefly it is that the agent provides the idea which affects all those present, not directly, so far as we can understand, but because as the person chiefly concerned "sees" the apparition, the others ought to see it too, and so in one case out of three do (page 79). We have tried our best to comprehend the mechanism of the theory but in the end can only find in it a statement of the facts and not an explanation.

* * *

Another class of case which Mr. Tyrrell's theory seems to fail to explain is the "travelling clairvoyance" of magnetism and hypnotism, the former of which is well described by Professor Gregory in his *Letters on Animal Magnetism*. The characteristic of these states is that the subject, while retaining consciousness and power of speech in the room where his body is, appears to himself to journey to distant places and describes accurately what is going on there. Mr. Tyrrell discusses at some length a mediumistic case of this type (pages 85 and 86), and tries to account for it on the lines of his theory above. He does so by assuming that the subject does not travel to the place but the ideas of those on the spot travel to or influence him and his dramatic sense does the rest. This is a barely conceivable but unlikely explanation of the particular case he is considering because the persons at the distant place were aware of the experiment to be made and had prepared for it, but cannot explain the cases recorded by Dr. Gregory and others, where the people on the spot were wholly unaware what was going on where the subject was.

* * *

Mr. Tyrrell does not burke the difficulties of the numerous authenticated cases of "haunting," that is those in which the apparition haunts a place rather than visits a person,

In fact he devotes much attention to the well-known record of a haunting made by Miss Morton. Space forbids any discussion of this and other cases. All we can say is that it seems to us incapable of explanation on Mr. Tyrrell's theory; it presupposes an agent or *vera causa* constantly present somewhere, and why not on the spot? Mr. Tyrrell avoids this inevitable conclusion by the philosophical resort of denying that anyone or anything is present anywhere in space, but we do not find this very convincing.

* * *

Mr. Tyrrell speaks constantly with scorn of any explanation of these phenomena based on common sense. But after all we live day by day on a common sense basis and we shall have to continue to do so, though physics tells us it is all an illusion. Why should not the future life be the same sort of compromise with reality? Suppose experiences like those of Miss Morton were far more common than they are, suppose we constantly saw ghosts and most people had had at least one crisis experience in their lives, would not everyone believe in a future life as a matter of course? It might be that as in the case of this life there were many unsolved problems in connection with it, but that would not alter the fact that every sensible person would base his calculations on it. We confess to feeling some impatience at times at this superior attitude towards common sense.

* * *

These few remarks do scant justice to Mr. Tyrrell's thorough and impartial analysis of such records as he allows himself to consider, or to the strong evidence that a number of these cases have many of the characteristics of hallucination. We realise, too, the difficulties which accompany any theory which attempts to account for all types of case. All the same on a full review of all the evidence we confess we prefer Myers' theory of the "invasion of space" rather than that of Mr. Tyrrell's. Readers should refer to *Human Personality* (Abridged Edition) pages 225-6.

* * *

There has been some discussion lately about the difference between psychical research and spiritualism. Whatever the exact difference may be, one thing is clear, they are not

mutually exclusive. A spiritualist may be interested in psychical research; a man who is trying to investigate psychic phenomena by scientific methods may be personally convinced of the truth of survival and the possibility of communication with the departed. Spiritualists owe much to psychical research, and psychical research, as we think, owes a debt to spiritualism, without which it is probable that it would never have come into being. There is great need of a bridge between the two, between the Society of Psychical Research with its neutral outlook and the leading spiritualist societies. The International Institute is such a bridge, or should we rather say a half-way house, as its declaration of policy published in our issue for April, 1941, shows.

* * *

In the Institute spiritualist demonstrations and research work take place under one roof as a matter of policy. The carefully chosen mediums who come and go throughout the year on the first type of work lend themselves readily for the second when required, and in this way research is initiated in the mutual atmosphere of confidence and good will which is so essential to its success. It is a condition of all research undertaken in the Institute that the mediums should be treated with sympathy and understanding during their work and with courtesy in all circumstances. Research has been largely, though not entirely in abeyance owing to the war, but promises to start along several different lines with renewed vigour on the cessation of hostilities.

* * *

Just a year ago we recorded the conviction of Mrs. Stella Hughes for fortune telling under the Vagrancy Act. Mrs. Hughes gave evidence on oath denying the offence, but the magistrate preferred the testimony of two policewomen, although one of them contradicted herself on a material point. These same two women have now been convicted of systematic thefts over a long period from houses over which they were keeping watch and sentenced each to 12 months imprisonment. These crimes were being committed at the very time that they gave evidence in Mrs. Hughes' case.

* * *

After these women were convicted, Mr. Hannen Swaffer wrote an open letter to the Home Secretary drawing his attention to the facts and asking him to grant Mrs. Hughes a free pardon. Mr. Morrison has replied refusing to recommend any interference with Mrs. Hughes' conviction. He denied that the women were acting as agents provocateurs, and said that no Home Secretary would tolerate the use of these. By implication he defined such persons as those who incite someone "whom there is no reason to suspect of previous offences to commit a crime." In this he is at variance with the concise Oxford Dictionary which says just the opposite, viz., "Persons employed to detect *suspected* offenders by tempting them to overt action." This is just what the policewomen did in this case. We hope that if this is pointed out to Mr. Morrison he will direct the police to desist from their present practices.

* * *

WE KNEW THESE MEN

By "Wilfred Brandon." (Rider, 8/6).

This is another of the numerous books that purport to have been written by someone in the other world through a scribe on this side. It gives a picture of the life of some American soldiers killed in the last war and their influence on their comrades who remain. Like many of these books it contains features of its own which seem hardly to fit in with those of other similar accounts, but the general outline is the same. It is this outline which forms the main obstacle to a general acceptance of a life to come as described in numerous messages. It is so different from the teachings of the Church, based more on the Book of Revelations than anything in the other books of the New Testament, that the minds of the Christian era, however freed from the trammels of the church's dogmas in other respects, simply cannot accept it. One of the chief features is the failure of the "dead" to realise they are no longer "alive." Another the sameness of life after death in many respects. Yet the mass of testimony to these characteristics of the next stage is very great. It is pertinent to ask how did these ideas originate, if they are merely an illusion? —B.A.C.

THE ENIGMATIC SPIRIT WORLD

By J. GILBERT E. WRIGHT

I will go as far as any spiritualist in affirming that marvellous "voices" do talk out of the air, writings and drawings appear *without the aid of human hands* on paper or slates, human forms *materialize* and as mysteriously *disappear*, articles are transported from place to place *without regard to intervening walls* and so on. I am equally convinced that discarnate intelligences are responsible for these effects. But if the dead can return and communicate with us, why are the contents of these communications so unsatisfactory? To listen to the "direct voice" and to reply is like holding a conversation across the dinner table. There seems to be no "obstruction" whatsoever. Nevertheless, we encounter in our mental traffic, obvious impersonations, lies, travellers' tales that do not agree with each other and no contributions to real knowledge at all. Hewat MacKenzie's spirits affirm that spirit clothes are not imaginary but are of real substance, although ethereal, and are woven in spirit looms. Wilfred Brandon, who claims to be one of the White Brotherhood, says emphatically; "No." According to him, the spirit world is an imaginary world. They "think" clothes and they appear as they do in dreams. Raymond Lodge says their "things" are manufactured from essences which are the effluvia of our world, whether these "things" be cigars, or whiskies and sodas. Faraday, whose testimony I have been reading recently, has little use for the religious mind and puts the scientific far above it. He tells of a hierarchy of Gods. According to him, there are national Gods, racial Gods, planetary Gods, a God of the solar system, Gods of other celestial systems and so on—all creators in varying degrees. They can change the material worlds by manipulating the fields of force in the ethers. But why go on? The universe of Hosea as he presents it to my friend, Mr. Edward C. Wood, the distinguished Quaker of Philadelphia and author of *The 'How' of Divine Revelation* is different from the universe of Betty White which differs from that of

Brandon, which again differs from that of Faraday. Whose story are we to believe?

There are three aspects to our problem :—

(1) The alleged reality of the phenomena. Those most qualified to decide this are the physicists, chemists, biologists and medical men. Significantly many of the best psychic researchers have been medical men, to wit—Baron von Schrenck-Notzing, Dr. Gustave Geley, Dr. Eugene Osty, Dr. Alexis Carrell, Dr. Glen Hamilton, Dr. L. R. G. Crandon, etc.

(2) The identity of the revenant. Those most qualified to settle this question are the lawyers, psychiatrists, psychologists, anthropologists and, above all, the novelists those who have a sense of personality. Significantly, here we find lawyers and writers in the forefront. Lawyers, because it is their business to analyse and evaluate human testimony. They know the laws of evidence. Mr. Button, past president of *The American Society for Psychical Research* is a distinguished lawyer. Among the writers, we think of May Sinclair, Sir Arthur Conan Doyle, Booth Tarkington, Stewart Edward White, Talbot Munday and Shakespeare!

(3) Those best qualified to distil the truth from the alleged communications are the historians; for human testimony whether given from the witness box or from beyond the grave must be treated like the documentary evidence of history.

My own reflections have gone along the following lines:

It has always astonished me that "Heaven," and by "Heaven" I mean the picture that is displayed for us by the communicating intelligence, is always coloured by the personality of the sitter. He is, let us say, a religious person. He attracts to the seance-room, seemingly, like minded spirits. Hence the picture that is presented to us is that of a perpetual Sunday school. The spirits seem to spend their time in praise and adulation and in attending religious services of one sort and another and in listening to sermons. One spirit, I recall, said she had just returned from a wonderful sermon by John Knox and thus it goes. Humour is conspicuously absent in these disclosures. Do you believe God laughs? I can very well believe he does. If we are made in His image as I believe we are, we partake of Him.

as He of us. He that hath made eyes, shall He not see? He that hath made ears, shall He not hear? And He that hath made laughter, shall He not laugh? We are often grieved at the misdeeds of our children but sometimes we cannot help laughing at their egotism and ignorance. So also, must our Heavenly Father smile and, yes, laugh uproariously at us.

If the investigator be a pedagogue, then the picture that is presented is a hierarchy of academies. I think you will find this in "Gone West" if my memory can be trusted.

If an artist, like the Baroness K. Evans Von Klenner, the inevitable Heaven is a vast studio and conservatory.

The philosophical investigator sees Heaven as a thinking house where the great minds are engaged in constant reflection on the perennial problems of epistemology and ontology. They never "come across," strangely enough, with any of the results of their cogitations; not a word on the age-long problem of free will versus determinism and it is left to the "living" mind of a J. W. Dunne to give as in his *Experiment with time*, the only contribution worth considering since Schopenhauer's *The World as Will and Idea*.

The scientific investigator's Heaven is a vast laboratory where the spirit scientists are engaged upon making discoveries and inventions and passing them on to lesser minds such as my own. Walter Stinson has now graduated to this station and is described as working in a laboratory with spiritual copper wires through which ghostly electricity flows! The ghostly electricity is doubtlessly composed of ghostly electrons and if we have a hierarchy of spheres, each sphere represents another ghostly distillate. If we have seven spheres, then the electron on the seventh is the ghost of the ghost of the ghost of the ghost of the ghost of the ghost of the electron in our radio tubes!

These various Heavens reflect the limitations of ourselves. The theory of evolution was not promulgated at the time of Swedenborg, hence Swedenborg's angels had wings! There were no street cars in Heaven until they were invented here, no aeroplanes until after the Wright brothers. I am not trying to be funny. I am usually called "the dour Scot." I am simply trying to be intellectually honest. Maybe it is

the other way around. Perhaps Betty has the answer in her tautological "one universe."

As far as I understand Betty's account in *The Unobstructed Universe* it is something like this: Imagine a cube. Certain intelligent beings live on the lines. They are one-dimensionally minded. They are conscious of backwardness and forwardness only. There are next the two-dimensionally minded who live on the planes. They experience not only the backward and forward movements but the lateral as well. The three-dimensionally minded experience movements in all three directions. Think of the cube as a whole being conscious. A thought vibrates out from the centre. It is apprehended by the three-dimensionally minded almost in its plenitude; by the two-dimensional folk less fully and by the one-dimensional still less completely. From this standpoint there is no priority in ideas. Everything originates with God. We but grasp His thoughts in accordance with the level of our development.

A better analogy might be. Imagine a great city like New York. There are let us say three planes of activity. There are the denizens of the underground world, the subways. There are those that live at street level and those that fly above the city from La Guardia Field. Still, it is all one city and the cultural level of the inhabitants in each plane is the same. They share the same news and are equally well informed or misinformed. The only difference is in the breadth of view. The inhabitants of the subways live in an "obstructed" universe. Imagine one of these who had been born on the lower levels and who was sceptical of everything but what he experienced on his own plane. He connects by telephone to the upper levels and finds to his amazement that the inhabitants have no more knowledge than he has. He expected they could tell him what was the electricity that moved his trains but they are equally ignorant. This is the position we are in when we connect with the upper levels through a medium. At least, that is the point of view Betty asks us to accept.

I have a great gift of credulity but I find it hard to believe in ghostly visitors from other planets who have the same bodily form as ourselves even if it is a less tenuous one. Our

bodies are the result of the constant adaptation of plastic life to its environment. On another planet where the gravitational pull was greater or less or where there was less oxygen or more, where the light from the sun was greater or lesser, where certain elements were missing, it is inconceivable that evolution should follow the same course. H. G. Wells imagined the inhabitants of Mars to resemble octopi and the Selenites of the moon to be something like insects. Indeed, in this famous story the moon was a vast territory.

Every day of my life I dictate stuff to my stenographer which she does not understand, but which is quite intelligible to the recipient. De Chard now receives weekly dozens and dozens of cards filled with writing the content of which is far and beyond his capacity. Significantly however, no great former scientist uses this means to give us new leads in physics, chemistry, biology or any other field of research. Does Sir Oliver Lodge still believe in his ether or is he now convinced that Einstein is right and that the ether is non-existent? Darwinism is now on its last legs and is now not taken seriously by any competent biologist. The neo-Lamarckian is that conception of evolution most favoured. Has Darwin nothing to say in his defence? The first line trench of intellectual endeavour to-day is in the field of relativity, quantum mechanics, the chemistry of viruses, semantics and in philosophy, the shift in interest from epistemology to ontology. This is where we require the most help but the spirits are silent. It doesn't worry me that they don't know. If Betty is right, it is what I should expect. But why do they pretend they do?

It is part of the spiritualistic philosophy that a great artist, for example, is only an automaton. He puts down only what a greater artist than he "shouts in his ear" from the spirit side, and the "greater artist" only transmits what a still greater artist shouts in his ear and so on *ad infinitum*. This is making concrete the cube analogy. What then happens to our individuality? Christ taught that man was an individual, free and responsible for his own deeds but had always a chance of salvation; that he was always an end in himself and never a means. Kierkegaard, the theologian, saw this and protested strongly when Hegel said:

"It is not so much *I think as thinking goes on in me.*" Hegelian Christianity was not *Christianity*, he insisted. I believe he was right. Hegel was the father of Karl Marx and Karl Marx was the father of Totalitarianism. There is a great danger to democracy and to Christianity, its cultural background, in my opinion, if we forego this concept of individuality.

It is different when the artist knows the stuff is not his own. He is then a medium. My friend, the Rev. Owen R. Washburn, a fine mental medium, once received a poem from an entity whom he felt sure was William Blake. As a test he sent it to one of the heavier English Reviews over his own signature. It was returned with the remark: "After Blake but a *hundred years AFTER.*" He smiled and filed it away. It was recently published in The New York *Spiritualist Leader* over Blake's name. Read it and if you know your Blake you will have no doubt of the authorship. Washburn's own poetry has the marked individuality of Washburn himself.

The spirit world has been a great disappointment to me. The decent spirits utter nothing but platitudes and the bright ones such as Patsy and Walter cannot be truthful. Why is it that the returning great never rise above their former level? To be exact they never come up to it. Neither Sir Arthur Conan Doyle nor Sir Oliver Lodge have said anything worth while since they passed over. Strange, for Sir Oliver himself while on our plane often remarked upon the banalities of the séance room. Now he comes back babbling himself. I suppose in a short time I shall be doing the same thing. Dr. L. R. G. Crandon was a man of great intellect. On many occasions we talked over the enigmas of psychic research. Particularly were we exercised about the right-hand thumb-print of Walter which bore such a strange resemblance to that of the Boston dentist. Was it really Walter's thumb-print, we argued, as Walter always maintained it was, or had we to invoke the theory of ideoplasticity and that Margery, thinking subconsciously of her dentist, had brought his thumb-print into the seance room? No problem was so close to the doctor's heart. Although we had no pact, it was generally understood that when he passed over he would obtain information on this point and

relay it to me. Instead of that, when he does come through, it is to incite me to expose Hereward Carrington! A thought, altogether unworthy of him, let me say. Perhaps the information was not obtainable? Very likely. Dr. Crandon, himself, often said that he felt Walter did not know the "inwardness" of what he was doing any more than we do when we raise an arm. But in that case, he should have said so. Even an admission of ignorance is knowledge. Dr. Crandon was as aware of that as I.

Trivialities and empty pomposities seem to be all that most of our séance rooms can furnish. It is inconceivable that a discarnate intelligence especially one that claims to be elevated and to have lived through innumerable incarnations could trouble himself about the investment of money, the terms of a lease or things of that sort. If such messages are to be accepted, it would seem that death deprived us of our finer mental parts, that it diminished the mental vision. What matter if the wire is clear if it only connects to an asylum for the feeble-minded? Communication is not an end but a means. Radio is nothing, in fact a veritable evil, unless there is a great mind at the broadcasting end. Unfortunately great minds seem to be scarce in the higher realms of the spirit world. The higher the spirit ascends the more fungible he becomes, seemingly, until he is lost in a vague Nirvana. At the last meeting with Bertie Lily Candler's seven "teachers" materialized—dignified men in robes but all these teachers(?) could say was "Bless each and everyone of you." One hates to be offensive when serious matters are discussed but, frankly, the next time I hear "each and everyone of you," I think I shall be provoked to throw a dead cat into the cabinet. The worst thing about spiritualism is the spirits themselves. Will Rogers comes back with some of his old fun but he is already beginning to lose some of his spriteliness. I never thought Elbert Hubbard was exactly negligible but judging from his messages, he, too, is now beginning to show the enervating effect of the spirit climate. The only faculty that seems to function is memory. Sir William Barrett says in his introduction to Mrs. Hester Travers Smith's book: "... at present we can only see as through a glass darkly; for the messages that purport to come from the discarnate

are little more than the record of their life's memories and habits. We have little or no evidence of that higher and more ample existence which we desire and mean by eternal life. Perhaps this is because none of those whom the world has known as saints ever seem to communicate. The many stupid impersonations of the great and good frequently occur. When Steinmetz comes to me at Chesterfield ostensibly to help us in our work he cannot think of anything new. All he can do is to refer us to something in an *old* note book that may have a bearing on our problems. In other words, he refers us to a time when his mind was working which presumably it is not now doing. I am still inclined to insist that the spirit world possesses no knowledge, other than memory, that we do not possess. In fact, they seem to be always a little behind us. To say that they have the knowledge but can only convey it by the usual channels of inspiration, is to beg the question. Memory and memory alone seems to function, hence the recovery of the Egyptian language, the recovery of the lost Confucian stanzas, etc. and they don't care what stratum they tap or whose stuff it is—out it goes! We regard plagiarism on our plane as being unethical but not so, the spirits. In the Rev. Washburn's book: *Who Are These?* the communication from Charles Frohman was taken verbatim from the writings of Victor Hugo and the autobiography of John Critchley Prince was uttered in Shelhamer under the title of *Life and Labour in the Spirit World* and was published in Boston in 1885. Evidently the spirit wanted a new edition but even 57 extra years in spirit land furnished him no new material nor suggested any emendations. Strange! They say they have no time there but in the same breath they speak of progress. No development is possible without time, for development by definition and by all the laws of meaning is a "change of state in time." They say they have also music which is a sequence of sounds in time. But then, I suppose it is too much to expect a spirit to be able to think.

In 1889, a book was published called *Rending the Vail* (*sic*). It is an account of a series of materialization seances held in Kansas. The accounts vie with the experiences of Sir William Crookes. As many as 100 spirits would materialize during

one evening. All sorts of celebrities manifested; Faraday, Thomas Paine, Robert Dale Owen, Prof. Hare, Martha Washington, a governor of Atlantic, Cato, Aristotle, Bruno, Demosthenes, Buddha and his wife, etc., etc., etc. The observations were under strict scientific control. The spirits wrote for the investigators. They received messages in Chaldean, Chinese, Japanese, Greek, Latin and other tongues. They measured the height of the spirits as they emerged from the cabinet. Heights varied from three to seven feet. They weighed them. Weights varied from 50 lbs. to 280! They timed the writing with a pendulum. It was done at incredible speeds—anything from 400 words a minute to, in one case, 3,744! Some of the writing was “mirror” fashion. No new knowledge, however, was imparted. Faraday merely plagiarized himself. His numerous writings were taken bodily with no change in words or phraseology from his lectures before *The Royal Institution*!

I have been very interested recently in the words of Wilfred Brandon, a “Master” of The White Brotherhood. His amanuensis is Edith Ellis. His three books are: *Open the Door*, *Incarnation—A Plea from the Masters* and *We Knew These Men*. He writes with a vigour and clarity unusual in a spirit. His thesis is that the spearhead of progress is in this world. Here is where we struggle and strive to raise the level of consciousness. The astral plane which he inhabits, is a lower world and the spiritual, a still lower. When we pass to the astral, it is like a retirement from business or professional life or, better still, it is like a scientist who, having finished his experiments, retired to his library to mull over them, extract their meaning and write up his report. From now on, nothing new. All he can do is to regurgitate and digest. According to Brandon, the astral plane is a purely mental world—a dream life shared by others although it appears to have an objective existence. They have no sense of taste, smell or touch (his own words). All they can do is hear, see and THINK! Consequently their furniture of thought is what they have mentally created from memory. No aeroplanes there until we have them here and *their errors are our errors*, which explains why Swedenborg’s angels had wings! They keep up to date with progress by attending

our lectures and when a great scientist comes over he is immediately surrounded by spirits anxious for the latest dope. They can *invent* but not *discover*, for invention involves merely putting old things into new combinations, whereas discovery requires one to be in contact with the material world—the world of reality, and is in a position to make experiments. Their chief amusement is music, for this is purely emotional. They are all anxious to re-incarnate, for *our* plane is the real stuff and the only plane where progress is possible—an idea reminiscent of Theosophy, by the way. Very tired and noble souls who have struggled hard, sometimes sink to the spiritual which is a state of almost somnolence and contemplation. It is a sort of hibernation—a place where a rest cure is most effective. There they recuperate and are healed and become ready for another dose of earth life. It is a depressing view, at least to me. I regret to say that it seems to cover all the facts and is simpler than the philosophy expounded by Betty in *The Unobstructed Universe*. It explains why nothing new ever comes from the other side. Of course they can evoke memory and bring to life the Egyptian language or fill up the gaps in the Confucian stanzas. If we adopt the principle of Occam's razor, that: *Essentia non sunt multiplicanda praeter necessitatem*, it is the required working hypothesis.

It is regrettable but for real *esprit* (no pun intended) we seem to have to go to the nether regions. Oscar Wilde never made an uninteresting remark in his life. By his own confession he is now in Hell or, at least, purgatory. He reminds us that he is a "moral leper" but he has lost little of his old wit and mastery of words. On one occasion he wrote: "Oscar Wilde is here. I shall readily speak to you, because it seems to me that these glimpses of the sun keep me from growing too mouldy here below. Hamlet speaks of his father's ghost as 'old mole.' I often used to smile in my unregenerate days at the clumsy way in which the Englishman—for surely our Shakespeare is nothing if not English. . . . The clumsy way in which he addressed the shade of his father used to wound my feelings of delicacy and selection. But now that I am a mole myself I understand. I fully appreciate this expression. It is well chosen and should be of interest at the Society for Psychical Research, as it displays an inward

knowledge of the state over here. . . ." So he admits he is in the nether regions. Nevertheless, he can still think and write. This is almost up to his old level implying that Hell is more stimulating than Heaven. Again ; " . . . being dead is the most boring experience of life, that is, if one excepts being married or dining with a schoolmaster. Do you doubt my identity ? I am not surprised, since sometimes I doubt it myself. I might retaliate by doubting yours. I have always admired the Society for Psychical Research. They are the most magnificent doubters in the world. They are never happy until they have explained away their spectres. And one suspects that a genuine ghost would make them exquisitely uncomfortable. I have sometimes thought of founding an academy of celestial doubters . . . which might be a sort of Society for Psychical Research among the dead. No one under sixty would be admitted, and we would call ourselves the Society for Superannuated Shades. Our first object might well be to insist upon investigating at once into the reality of Mr. Dingwall (Research officer for the English Society who was present)." But even here, memory mostly is at work. This is reminiscent of the crack he once took at the society in a famous *bon mot* while he was with us. It is still Oscar with the edge of his wit dimmed but only a little dimmed by the acid fumes of Hell. Would that some of the higher (?) spirits express themselves with the same vehemence.

In writing the above I have been deliberately caustic for only thus can we express the feelings which, I am convinced, many of us have when listening to seance room divulgements. It might be well to remember, however, that we are educated people—people that pride ourselves on our *Knowledge*. We are probably intellectual snobs—sometimes. Therefore it might be well for us to ask ourselves just how fundamental our knowledge is. Suppose one could recite the contents of a Sears Roebuck catalogue from beginning to end or know every name and number in the Manhattan Telephone Directory by heart : it would be knowledge but knowledge of little value and of no cosmic significance. What about languages ? We have all met people who could speak half a dozen tongues and had nothing of importance to say in any

one of them. Many waiters are like this. What about knowledge of nature, i.e., the natural sciences?

Of what consequence is it that dimethylamidoazobenzene-sulphonic acid has a vapour pressure of so and so under so many millimeters of mercury at 42.4 degrees centigrade? All scientific endeavour, after all, is directed towards the control of nature including our own bodies. But a great biologist who had eventually found a cure for cancer would feel very silly if he went to the other side and apprehended how the miracles at Lourdes were brought about. No knowledge of metabolism required here! The power of mind and of mind alone, presumably. No wonder we all felt small when Walter linked together rings of different woods. We *want* an explanation of that. We feel it *ought* to be possible to relate the phenomenon to other effects in nature. But perhaps that is just what cannot be done. Perhaps it doesn't *belong* in nature. No scientist knows how I raise my arm. I just do it. It is an invasion of the material world by spirit. Slipping one ring through another may just be as simple to Walter. We just do it. We may find all our scientific knowledge just so much dross when we pass to a higher level.

We seem to be in need of a new society, a society that would take survival as a promise. The spiritualists have the phenomena but not the intellect. They claim that spiritualism is a religion, a philosophy and a science. Now, "When you make your appeal to Caesar, it is to Caesar you must go." They actually *invite* scientific investigation but when we approach them with our instruments and ask for tests, we do not get much co-operation. They seem unable to understand that many of the controls are for the protection of the medium herself. When we examine a cabinet or ask the medium to disrobe before a sitting, it is as much for the medium's sake as our own.

The psychical researchers are becoming more and more inept every day. The most unfortunate thing that has happened to science in the last fifty years has been the apotheosis of the "Ph. D."! They have not grasped that the qualitative aspects of the universe are infinitely more important than the quantitative. Science is not merely measurement.

Lord Kelvin notwithstanding. Their love of measurement is a mania. They seem unable to grasp that it is much more important to know what you are measuring and why than the mere act of measuring. If the spirits make us squirm with their "each and every one of you," Rhine's young prigs are as irritating with their "quantitative data." Nobody but a dolt could possibly read more than a chapter, if as much as that, in the *Journal of Parapsychology* which they publish. Prof. A—a "Ph.D.," of course, writes a paper on *Terminal Salience* in E.S.P. Performance. Prof. B.—another "Ph.D."—subjects it to statistical analysis. Prof. C.—makes a critical examination of Prof. B.'s mathematics. Prof. D. analyses Prof. C.'s criticism and Prof. D. carries on these analyses *ad nauseam*. What on earth are they measuring? A "label" is not an "explanation." To dub a word on an effect is not to explain it. This is so elementary that it were scarcely necessary to bring it to the attention of any intelligent person. When we call certain animal behaviour "instinctive," we have explained nothing. It is merely a word for certain kinds of behaviour that baffle us. What is hibernation? Suspended animation, you say. But what is suspended animation? Another word to conceal our ignorance. E.S.P. was first used by Charcot. Charles Richet renamed it "cryptæsthesia." He likened it unto a "sixth sense." A sense is a "possession," some faculty that apprehends, i.e., takes, something that we have, if we have it at all, all the time. He illustrates what he means as follows. Imagine that we had lost our sense of smell. The word has been dropped from our vocabularies as forgotten. Two men are walking along by the side of a high wall. One of them is a "throw back." He has a characteristic which the older biologists used to call "atavistic." He has a sense of smell but he doesn't know it as "smell." He has no word for it. He remarks to his companion: "I sense that there are violets over that wall." "If you can't see over the wall, how do you know there are violets there?" Challenges his friend. "I don't know, I just feel it. I'm psychic, I guess" is the retort. They scale the wall and there, sure enough, are the violets. The atavist now has the reputation of being "psychic." Thus does Charles Richet give us a picture of

what is meant by cryptæsthesia or E.S.P.—a sixth sense, a possession, something that brings us knowledge other than through the normal, that is to say, *known* channels.

Now, when I want to study a property such as radio activity, I do not choose a mineral that manifests the effect but feebly. The chances for mal-observation are too great. I select a mineral such as pitchblende which is highly radio-active. So, when I want to study the acquisition of knowledge other than through the normal channels of sense, I go to someone like Maude Kline, Clifford Bias or Margery who possess this faculty in an unusual degree. What do I find? Firstly, they all disclaim the possession of any such faculty. They have nothing that apprehends, that "takes." All they do is to relay what is "given," another matter entirely. Who "gives" them this information? Their spirit guides, they tell us. When the guides are "off duty," they can do nothing, and this is borne out by observation and experiment. Let us take Margery, for example. We are having a "voice" sitting. We tell Walter, the control, that we are going to experiment with E.S.P. after the seance, and that Margery is to be the subject. "How many trials are you going to make," asks Walter. "Ten," we say. "All right," he replies, "on the second, fifth and ninth, I shall be there and tell Margery what to say." An ordinary pack of cards is selected. Margery goes through the pack and tries to guess the value of each card as it is placed downward on the table. On the first trial she "guesses" only one or two correctly—just what one would expect from the laws of probability. On the second trial, she guesses (?) fifty or fifty-two correctly and her guesses (?) are as high for the fifth and ninth. On all the others she is no better than the rest of us. When Walter is "off duty," she has no E.S.P. ! If she had, no one but another similarly endowed could beat her at bridge. She could tell all the cards in her opponents' hands. If E.S.P. were a faculty of apprehension, those possessing it would never have to work for a living. But a "Ph.D." would never think of that. It is too simple. Incidentally, Walter has said that in all cases of so-called telepathy—a special case of E.S.P.—there is always a psychic factor, implying the intermediation of discarnate intelligence.

What I have said of Margery is likewise true of Maude Kline, Clifford Bias and Frank Decker. The first two have been tested at Duke University and both have scored abnormally high, reading off sets of twenty-five Zener cards time and time again and, in the case of Maude Kline, correctly naming every card in an ordinary deck.

I assume that after the tests with Clifford Bias, Rhine invited him to lunch in the college refectory. I wonder if it occurred to him to ask Bias if he could "guess" what was on the menu. Or rather, I don't wonder, I am pretty certain that the idea never entered his head. But I am quite sure that if he had, that Cliff could not have told him, as, by that time, "Sylvia," his control, would be off duty. All of us who have attended Spiritualist camps have observed how "ordinary" mediums and psychics are when they are not "doing their stuff."

I have experimented with Frank Decker myself. As a "guesser" Frank himself is no good but when I ask Patsy to take a hand, Frank (?) can guess every card in the pack.

But the *coup de grace* to E.S.P. is *L'Incident de la Chaise Vide*. This "Incident of the Empty Chair," created quite a stir among the members of *L'Institut Metapsychique* at the time. It has been reported upon by Dr. Eugene Osty in *Revue Metapsychique*, 1926, under this title. The "metagnomic" (another word for E.S.P.) gifts (?) of Pascal Forthuny were being investigated. Public meetings were held every Friday in a large hall. Strangers were always present, as the newspaper announcements attracted many curiosity seekers from the provinces who were spending the week-end in Paris. I think something like eleven hundred readings were given in all and each was taken down stenographically and checked there and then against the admissions of the sitter. The number of correct "hits" was incredibly high. There was rarely anything vague about Forthuny's statements. He would walk up and down the aisles and along the various tiers until he was attracted to someone. Then he would say something like this:

"I am in the basement of a large building. It is a printing establishment. I see the large presses whipping out the newspapers. Oh, how dreadful! A man's hand is caught

in the machinery. It is in Amiens. You, mister, are the editor of *Le Journal d'Amiens*. The workman lost his hand in your employ. Your name is so and so." The reading is accepted by the man in front of whom he stood.

On one occasion he stopped between two tiers where there was a vacant chair and gave a reading. It was quite detailed. It was not accepted either by the man in front or the man behind. He seemed quite puzzled and stood there for a few minutes in reflection and then walked away. At that moment a man entered the hall, hesitated a second or two and then sat down in the empty chair before which Forthuny had stood. The stenographer read out the message to see if anyone would accept it. The man who had just entered did ! Now, the chair which he selected was a matter of chance as far as Forthuny was concerned since there were many vacant chairs that evening. It was not one nearest the door. We had several cases of this at Chesterfield last year. One can imagine a "sixth" sense informing one that there are violets on the other side of a wall but it is asking a lot to have us believe that a gardener is in the vicinity and that he is going to plant them in a particular spot. A sense may tell us what is, not what is *going to be*. The spiritualists would say that the stranger's guide gave Forthuny the information and then led his "ward" to that particular chair. Somehow I find that more credible. It expresses the unknown in terms of the more familiar which, after all, is what we mean by "explanation."

APPARITIONS*

By CONSTANCE SITWELL

The Myers' Memorial Lecture for 1942 was given by Mr. G. Tyrrell,—one of the leading and most enterprising members of the Society for Psychical Research. This society was founded sixty years ago last year, and has, during that time, attracted many great and philosophic minds. Mr. Tyrrell's subject is "Apparitions," and it is a long paper involving points of great difficulty which call for subtle and careful analysis. He expressly states that he has left physical phenomena on one side, and he does not deal with poltergeists. Those of us who have had some experience of physical phenomena, however slight, may feel that in thus dividing his subject, the lecturer has somewhat weakened and limited it, although it would obviously have been very difficult to summarise such an obscure subject in a lecture of this length. At the same time one cannot help feeling that, bearing in mind the tenuity, plasticity and mobility of what we call matter shown in such states as ectoplasm, these facts might have thrown valuable light on apparitions, taking into account also the belief held by many that the visibility or invisibility of "ghosts" may be a question of heightened or lowered vibrations.

Mr. Tyrrell divides the cases he deals with into four main classes.

(1) *Experimental cases*, in which the agent has deliberately tried to make his apparition visible to a particular percipient.

(2) *Crisis cases*. Cases in which a recognised apparition is seen, heard or felt at a time when the person represented by the apparition is undergoing some crisis.

(3) *Post-mortem cases*, in which a recognised apparition is seen so long after the death of the person represented that no coincidence with any crisis, such as the death of the person, can be supposed.

(4) The more familiar ghost which haunts certain places habitually.

* *The Seventh Myers Memorial Lecture*. 1942. By G. N. M. Tyrrell (Published by The Society for Psychical Research. London. Price 3/6).

There are, of course, cases which do not fall into any of these categories, such as appearances of living people who are seen at moments of no particular import, and figures seen once, perhaps, and unrecognised by anyone. The accounts are taken from the *Journal* and *Proceedings* of the S.P.R., and therefore scrupulously documented, investigated and dated.

One of the points which comes out in many of these accounts is the *indescribability* of these appearances in our ordinary terms, and we have constantly to bear in mind that there is no reason why things (or events) should be restricted to the narrow framework of our normal senses. Ordinary space and time do not provide an adequate canvas for the picture.

Distance, for instance, appears difficult to judge; many apparitions *appear* solid, and not in the least flimsy, and yet it is possible to see through and behind them; some are seen reflected in a mirror; in some cases the solid wall in front of the percipient and narrator opens and shows a vision. As Mr. Tyrrell remarks, "apparitions are thus in no way bound to appear in the space in which material things exist." They *can* appear in common space, but that is only one of the several possible modes. He suggests that "an apparition is a percept created to express an idea," that apparitions often behave as though they were conscious of what they were doing, and were cognisant of their surroundings; and he says we may perhaps compare the consciousness of the apparition with the author of a play, but that the actual working out of the appearance in dramatic form is left to a "producer" whose activities lie below the conscious level, and form the mid-level constituents of personality. It is almost impossible for us to imagine what this process of construction is, as the processes are strange and foreign to what takes place in our normal common-sense world.

The lecturer reminds us that Prof. W. McDougall, in his Presidential address to the S.P.R. of 1920, regarded personality as an organised graded hierarchy, with the self at one end, so to speak, and the body at the other, and suggested that in the intermediate regions it possessed characteristics between those of consciousness and those of matter; and,

in the more recent Presidential address of Prof. Price it was suggested that images, which he called "persistent and dynamic entities" which, once formed, might persist with an independent life of their own, possibly existed.

Anyone who has read theosophical literature or the books translated by Dr. Evans Wentz on the Tibetan view of such matters will recognise the "thought-form," and remember perhaps the persistence with which the thought-form of a monk, created by Mme. David-Neel in her travels in Tibet, accompanied her, and the difficulty she had in ridding herself of it. Of course, forms created by thought are familiar in Hindu teaching also, but in those cases the "image" does not act with any particular meaning or for any particular reason as do many of the apparitions cited by Mr. Tyrrell. He gives a very interesting definition of what he takes the nature of an apparition to be. "If we could take a natural man," he says, "and dissolve away his physical constituent without interfering with the sense-data by which we perceive him, we should be left with, exactly, an apparition"; and goes on to say that in a good case we have all the senses we use in normal perception, but that there is no "physical" object. The three senses of sight, touch and hearing are all thus "hallucinated," and, at times, according to the evidence, even those of taste and smell can be hallucinated too.

The cases given of *out-of-the-body* experiences are as interesting as such cases always are,—detailed and having the touch of definite "reality" as we know it. The main lines of these are familiar to students of spiritualism, and they repeat what others have described—the acute consciousness of being outside and separate from the physical form, also how distasteful is the return to that form sometimes.

To those interested in the phenomena of telepathy, the analysis of apparitions undertaken in this lecture affords many suggestions and thoughts; to those who are more interested in the general conclusions and the nature of the reality to which these facts point, the speculations are of the most exciting description. As Mr. Tyrrell emphasises, many of the questions put forward by opponents of survival are asked without an adequate background of what psychical research has already revealed,—the many-layered reality,

the ever-receding horizon which we feel we cannot reach or grasp. Such facts as telepathy or pre-cognition, if accepted by science or official psychology, would demand a revolution in our ordinary ideas as to the powers of the human personality, and also in the current notions of time, since they make nonsense of it. We are, all of us, he suggests, so steeped in the naïve and, at bottom, illusory realism, dependent on what is called common-sense, that instinctively we use escapist tactics to avoid the larger view, which, if followed up, would show us what a small fragment of consciousness, or of reality, our normal senses present to us. The antagonism, or indifference, of most men of science can be explained by the fact that the laws by which they work and the world governed by those laws would be, for the most part, wrecked if these strange elements were once admitted. And he quotes one psychologist as saying that "it is a case of psychical research alive and science dead," or vice versa. It is not, he insists, that psychical research is ignored through lack of material or good witnesses, but because the vistas which open up ahead are so profound and wide-reaching that most men shy away from them in a reaction of fear and evasion at the revelation of the unplumbed depths of our life and being. And yet, even taking all this into account, it still seems strange that, given the choice between the outlook of the materialist, narrow and sad, on the one hand, and that of the psychical researcher or spiritualist mysterious and forward-looking, on the other, that there should be any hesitation between the two. Prof. Schiller, long ago, wrote in his book *The Riddles of the Sphinx*, that he believed that behind this indifference or hostility there was, at bottom, a *moral* factor involved as well as the intellectual; and that it was because men would not only have to re-think their intellectual position, but also their moral condition, in the light of the evidence for survival, that made them, perhaps unconsciously, so averse to it. I think there is a great deal of truth in that surmise.

Mr. Tyrrell's general speculation on the subject, and incidentally on its bearing on survival, is in the highest degree important and interesting, taking the question of personality into a wider sphere and giving it a profounder meaning.

Those familiar with Indian thought and philosophy will recognise its teaching in his suggestion of personality being "in some sense hierarchial," having varying degrees of consciousness at its different levels, and also in the idea that "the higher we go in the hierarchy the more self-like the levels become," and at the same time more impossible for our minds in their present form to grasp. One of the greatest of the Greek philosophers before Christ, Heraclitus, said that however widely one ranged, or however deeply one delved into the soul there were no bounds, and no end to it. He also said, "I searched myself," and that is what we, too, have to do if we are to have an adequate background for these subjects. Such questions as the decay of the mind with the body in old age, or in sickness, for instance, depend entirely for their answers as to whether the mind is all contained here and now, or whether our present being is only a small fragment of the whole. For my part, I think that what those who are not psychical researchers should lay to heart—the lesson they should learn first—from this very valuable and careful essay, is that many of these profound and difficult questions can never be answered, or make sense, as Mr. Tyrrell points out, in the terms of "common-sense," or the normal experience of sense-perception.

As spiritualists, I think we may draw some satisfaction in reflecting that it was spiritualism that held firmly to such beliefs as death-bed apparitions, visions, and ghosts, when they were scoffed at even more than nowadays, and we may perhaps hope that if the Society for Psychical Research gives such sympathetic, such valuable consideration to these things which have proved to be, after all, well-founded, it may, some day, more nearly approach the spiritualist position. All these hints, meanwhile, to us who are spiritualists, point to a Beyond where the freed power of the human spirit may flower and operate fully.

PARA-NORMAL INFLUENCE IN MENTAL DISTURBANCE AND CRIME

By LOUIS S. VERNON-WORSLEY

(*Consulting Psychopathist*)

The present article may be regarded as an "extension" of our previous monograph on the same subject, which appeared in the October, 1938, issue of *PSYCHIC SCIENCE*. A further feature of this account will be the provision of a number of actual cases that have come before the courts in this country, extracted from our own personal records, and which have been the cause of much mystification to the authorities.

We would here mention that during the past five years since our last appearance in these columns, we have been approached both personally and through the post, by a number of people in regard to either relatives or friends who have become mentally unbalanced in unusual ways, and we are glad to have been of service to them, in of course a purely consultative capacity.

As we have before pointed out, there cannot be any suggestion of dogmatic assertion on such an abstract theme as the one we are at present discussing, but notwithstanding the difficulties that beset every investigator in the realm of mind or metaphysics, we must not abandon a search that at the very outset, promises such a rich reward—not in the pecuniary sense—but in the benefits that would be conferred on mankind as a whole, once prejudice is broken down and a virile enthusiasm substituted therefor.

Turn back the pages of history and what shall avail against the magnificent endeavour and achievement there written for the world to see? Valiant hearts, taking their courage in both hands, were undaunted by the fears, criticisms or ridicule with which at times they were almost overwhelmed, and the world to-day would be a poorer place and would not possess its present storehouse of knowledge, if it had not been for the labours of the departed. The world is filled with their voices. They speak not only from the public records but

from the private history of our own experience. They speak to us in a thousand remembrances; in a thousand incidents, events, associations. They speak to us not only from the Beyond, but from the throng of life. Though they are not visible to ordinary eyes, yet life is filled with their presence; that potent force Spirit is everywhere around us. In this connection let us quote the words of that famous Chinese sage, Confucius, as follows:—

“Invisible to the dim eyes of mortals, spirits good and bad certainly return to earth, checking or aiding the advancement of mankind. The universe, seen and unseen, constitutes but one family in heaven and earth. The spirits yet in the flesh and the spirits of the departed, form a single Empire ordained by the eternal wisdom of *Schiang-Ti* (God). The beings ever near man watch his deeds. If we give way to *Evil*, then evil spirits enter and become strong within us by reason of their affinity with the darkness of our souls. If, however, despising temptation, we drive them from us as demons, ministering angels constantly attend us, and cherish within our bosoms a light that grows brighter unto the perfect day.”

That appears to state a case as far as the Chinese are concerned, and if we require further verification we have only to remember the numerous instances in the Bible, regarding “the casting out of devils.” There is in addition to this much evidence available from America, Greece, France, Italy, and pre-war, from Germany. Works like Professor Bozzano’s *Discarnate Influence in Human Life*, Dr. Karl Wickland’s *Thirty Years among the Dead*, to mention but two, leave no room for doubt as to the reality of our quest, once the “closed mind” is disposed of. Is all this verified statement to be regarded as the “mutterings of irresponsibles”? Is the work of Dr. Walter E. Dandy, the famous brain surgeon in America, as well as the researches of Dr. Eugene Corson in the same country, to be regarded as worthless? The attitude of the general medical practitioner towards this subject appears to infer this.

Here is an extract from an address given by Professor William James of Harvard. He says “The refusal of modern enlightenment’ to treat possession as a hypothesis to be

spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favour, has always seemed to me a curious example of fashion in things scientific. That the demon theory (not necessarily a devil theory), will have its innings again is, to my mind, absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to suspect no such possibility." That is an outspoken opinion which leaves no room for doubt as to which direction the speaker is leaning in, but let us take another statement, made this time by Professor James H. Hyslop in his book *Life after Death*, in which he says: "I have asserted that the explanation in this case is 'obsession,' spirit or demoniac possession as it is called in the New Testament. Before accepting such a doctrine, I fought against it for ten years after I was convinced survival after death had been proved. But several cases forced upon me the consideration of this problem. Experiments with a psychic appear to show that this was a case of spirit obsession, with the identities of the parties affecting the subject proved. The chief interest in such cases is the revolutionary effect in the field of medicine. It is possible that thousands of cases diagnosed as paranoia would yield to this class of investigation and treatment. *It is high time for the medical world to wake up and learn something.*"

That latter statement appears to contain, in a few words, the pith of the whole matter, which is a cast-iron wall of professional prejudice that will not bend to any new knowledge which threatens their self-interest, even though it be for the benefit of vast numbers of people. It is gratifying to note, however, that in this country there are yearly being added to the number of students of this subject, the names of distinguished psychiatrists who function through the Mental Hygiene Movement, founded by Clifford W. Beers, and the Institute for the Scientific Treatment of Delinquency, so that we can truthfully say that we are gaining adherents to our point of view, whose help will be particularly valuable in the years ahead.

We are well aware with what contempt the average white person regards the antics of the witch doctor, but it may interest and perhaps "shock" some of these good people

to inform them that some of the practices carried out by these medicine men very closely resemble the very latest methods of treating "evil entities" that are being used in our mental institutions to-day. The noxious decoction prepared by the witch doctor for his patient to drink has almost exactly the same results as an injection of cardiazol, viz.: initial frenzy, followed by extreme exhaustion, and then follows the course of suggestion, if the patient is still alive after his ordeal. We hope this factual illustration will have the effect of checking those who are ever ready to denounce something they do not understand.

Let us make it perfectly clear that we are not here dealing with some other well-known forms of mental instability due to cerebral lesions, tumours, or other conditions which may or may not require surgical interference, but on the contrary are concerned with "obsessions," "possessions," and "multiple personality" cases, sometimes termed "Jekyll and Hyde," and the commission of mysterious crimes which apparently completely lack motive, and demand an explanation beyond anything that is at present forthcoming from either the medical or legal professions.

It is cogent to remind ourselves here of the well known fact that "the road of scientific investigation is strewn with the debris of abandoned theories," and this should inculcate the necessary spirit of humility in such an enquiry. If we are suspected of suffering from "delusions," at least we shall not find fault with the company we are keeping. To those whose intellects are so saturated with routine teachings and treatments, that they are suspicious of anything suggesting empiricism, we would say, do not overlook the finite nature of all intellect, bearing in mind also the statement of Hamlet "That there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

In our book *Psychical Forces and You*, we dealt at some length with the brain and its implications from our point of view, which was and will remain, that the brain is nothing more or less than a glorified accumulator or battery, providing the supply of nerve force or current to our human electrical instrument, for the performance of its multifarious operations. It is, in our view, directly due to regarding the brain as the

seat of all mental mischief, that so little progress is made in the treatment of the same, and why recoveries are so few in our great mental institutions. Were the cause sought for elsewhere, for instance, in the auric field, many new facts would be brought to light and a complete change of technique would thus be indicated.

It has been amply demonstrated by Dr. Karl Wickland in America, that charges of static electricity, in graduated doses, have been instrumental in disposing of numerous cases of alleged mental unsoundness, which in reality, were nothing more or less than auric saturation, or the superimposition of the "vibrations" of the "possessing" entity upon those of the unfortunate subject of their attentions; surely, a most odious form of victimisation if ever there was one. The full recognition of this gruesome fact, would have the effect of restoring large numbers of perfectly sane people to their homes again, and easing the burden on the harrassed taxpayer to no small extent; but perhaps we are a bit ahead of our time, and will have to curb our impatience with such official ineptitude.

The argument here is for the still more enlightened expansion of psychopathic institutions or psychosis clinics, where this class of case can receive specialised treatment at the hands of people who *do* understand and fully appreciate the underlying substratum of extraneous influence, which has been the pre-disposing cause to the upsetting of the patients' equilibrium. The visual distortions and aural hallucinations which are the direct outcome of the suppression of the patients' special sense areas and the introduction of those of the possessing entity, need not cause undue anxiety when the real cause of the mischief is established, for appropriate treatment of an electrical nature will soon dispose of the unwanted "influence," who is not likely to remain in possession, to be the recipient of strong "shocks" to his own vibrational make-up. This has been demonstrated over and over again by the well-known practitioners previously named.

It is beyond dispute that the requirements of such curricula for the observation and study of mental diseases is ridiculously inadequate, and yet there does not appear to be any serious attempt being made by the responsible authorities to correct

this state of affairs. Perhaps a few lunatics more or less do not matter to the "official mind" which is, as we only too well know, busy collecting data rather than introducing much-needed reforms. It is due to this fact that mental specialists or psychiatrists are so few; we believe, out of about 40,000 medical practitioners on the Medical Register, there were just prior to the war only between four and five hundred that were really top-liners, in regard to the special subject of mental disturbance, and this is a state of affairs that is no credit to anyone.

Nevertheless, the State insists that no person, unless he or she is a registered medical practitioner, shall issue a certificate of mental unsoundness or take into their care for treatment persons thus affected on pain of very heavy penalties. Here we appear to have a most conflicting situation, and one that apparently bars, no matter how skilled or able an unregistered practitioner may be, the way to relief for many unfortunate victims of others' attentions. Under the Beveridge Report—that is if it ever reaches the statute book in its original form—all unorthodox treatments will be declared illegal, not only putting out of business many who deserve well of their fellows, but robbing many sufferers of relief which is their due. This is a serious matter and will be carefully watched by all who are directly interested.

In order, therefore, to make still stronger our claims for the full recognition of "possession" cases, it is now our intention to give some specimens, although not recent ones, for which we are indebted to that well-known book, *The Night-side of Nature* by Miss Catherine Crowe.

(1) In the case of Rosina Wildin, aged ten years, which occurred at a place named Pleidelsheim in Germany, the demon used to announce himself by saying, "here I am again," whereat the weak exhausted child who had been lying down like one dead, would rage and storm in a voice like a man; perform the most extraordinary movements and acts of violence till he would cry out "now I must be off again," after which the child would once again subside into quietude. *This child was ultimately cured by suggestion.*

(2) Barbara Reiger of Steinbach, aged ten, was possessed by two male spirits who spoke in two distinctly different

male voices. One said he had been a mason whilst the other claimed to be a deceased previsor, the latter of whom was much the worse of the two. When they spoke the child closed her eyes, and when she opened them again she knew nothing of what they had said. One was inordinately hungry whilst the other liked brandy, and after attempting to assuage their respective thirsts, they took their departure. *These two devils were ultimately cast out by magnetism and the child remained quite well afterwards.*

(3) In another case, a respectable citizen whose name is not given, was brought to Dr. Kerner. The patient's age was thirty-seven, and until the last seven years his conduct had been unexceptional. An unaccountable change overtook him in his thirtieth year, which made his family very unhappy. One day a strange voice spoke out of him saying he was the late Magistrate S. and had been in him for six years. When at last this spirit was driven out by magnetism, the man fell to earth, and was almost torn to pieces by the violence of the struggle. He then lay for a space as if dead, after which he rose to his feet quite well and free.

We could quote many more cases from that particular source did space permit, but with those we shall have to rest content. We now give a few details of an outstanding British case that took place in Bishopswearmouth, near Sunderland, in the year 1840 and which is something of a classic example of spirit interference.

Mary Jobson, an attractive girl between the ages of 12 and 13 years, began to have terrible fits which lasted for a period of about eleven weeks. It was during this period that the family heard strange knocking noises which came from different places at different times, even appearing on occasion to be coming from the bed where the girl was sleeping. Then a strange voice told them things which were afterwards confirmed. Clashing of arms was also heard, and then a rumbling sound as if the house was about to fall down. Fortunately however, the spirit who was responsible for these extraordinary manifestations was a good one, as he preached from the Bible to the family and gave them good advice. *The child recovered completely in 1841 and was not further troubled.*

And now for the promised cases extracted from our own

records, all of which are of comparatively recent date. For purposes of delicacy it has been found necessary to suppress altogether, or at least disguise the true identities of the people concerned, but these details are in our possession, and can always be produced if thought necessary.

Case No. 1. BRILLIANT BOY TAKES OWN LIFE. *No worries or troubles of any kind.*

"B.H. aged seventeen, described as a brilliant boy with a great future, at an inquest held at L. . . . was found by his parents hanging from the bannister of their home, on returning from a car drive one Sunday evening. He was articulated to a surveyor, who in evidence paid high tribute to the dead boy, who ought to have sat for an examination very shortly. There were no known troubles of any kind whatsoever, and why he should take his life was a complete mystery. *Verdict, suicide with no evidence to show the state of the mind.*

Case No. 2. MYSTERY OF WOMAN FOUND DEAD IN A GARDEN. *No foul play or injuries.*

"A silk scarf was found wrapped tightly round the neck of a woman discovered dead in a garden in N. . . . one morning. She was later identified as M.G., aged about 35, and lived locally. The house outside which the body was found belonged to two maiden ladies who were horrified that such a terrible thing should happen in their garden. The woman was entirely unknown to them, and they knew absolutely nothing about the affair until the police visited them. The only theory that could be put forward at the inquest was that the deceased had died by asphyxiation *through the accidental tightening of the scarf.*" (Author's note.—A very unsatisfying theory indeed.)

Case No. 3. WOMAN'S DEATH BAFFLES SCIENTISTS.

In 27 years experience, I have never had to deal with such a mysterious case as this, said the Reading Coroner, when it was stated in evidence that neither a bacteriologist or analyst could discover the cause of a young wife's death. He recorded a verdict that Mrs. I.N., aged 27, *died from an unascertainable cause.* She was at first thought to have died from food poisoning, but the scientific evidence ruled this out.

Case No. 4. WEALTHY WOMAN AS HOUSEBREAKER.

The woman defendant in this case, who was aged 43, and was the wife of a well-to-do man, stated that she was *driven to commit the crimes by a compelling morbid force which she could not resist*. Medical evidence showed that she was suffering from severe mental strain.

Case No. 5. CURATE STEALS A HAT worth 4/9.

At . . . City Court recently, a curate named A.G. was charged with stealing a hat, value 4/9. He elected to go to jail rather than pay the fine that was imposed, as he stated he had no knowledge of the offence. The magistrate admitted to being completely non-plussed by such a case, and thought it inconceivable that a man like the defendant should steal such a paltry article, especially as he was well fixed for cash when searched.

Case No. 6. CAREER RUINED FOR THREE EGGS. £1,500 a year man charged.

In this instance, the defending counsel stated, "It is one of the most extraordinary and inexplicable cases that one could imagine." A man of high position having his character irretrievably ruined by the paltriest of offences. Medical evidence was called to show that the defendant was in a neurasthenic condition and required medical treatment and rest. He was discharged under the Probation of Offenders Act.

Case No. 7. WIDOW WHO OWNS EIGHT HOUSES CHARGED WITH STEALING 2d.

A woman aged sixty-seven was charged at . . . with stealing the sum of exactly 2d. from one of her own tenant's houses. She not only denied any knowledge of the offence but had no need of money, as she was the owner of a considerable amount of property as well as in receipt of a pension. She was however committed to the assizes. (Author's note.—Here is a notable illustration of judicial lack of understanding.)

Case No. 8. MODEL WIFE GOES HOUSEBREAKING. SKILFUL THIEF AT NIGHT.

A well-dressed middle-aged woman was charged at . . . Quarter Sessions with housebreaking at night and stealing

goods to the total value of £164. The husband was simply dumbfounded when told of his wife's acts, and the children were told their mother was in hospital. On being questioned, the woman admitted being in a morbid state of mind, and did not realise that which she was doing. She was sentenced to six months hard labour and collapsed in the dock, afterwards receiving medical attention.

So, the sad human procession goes on, like some melodrama taking place on the screen of the imagination, but unfortunately, there is no imagination about these matters. They are stern and real, and our book *Para-Normal Influence in Mental Disturbance and Crime*, from which we took the title of this article, is filled with cases of this nature, constituting an almost unique record of discarnate interference in human affairs.

Sooner or later, in our humble opinion, both the medical and legal professions will be compelled to accept the mass of evidence that is slowly but surely accumulating, and when that day arrives, then and then only will the unfortunate victims be given the appropriate treatment and consideration that their unwarrantable victimisation demands.

In conclusion, we would like to add that we are of the opinion that many cases of psycho-neurosis also, which can be on occasion so very intractable, dragging on from year to year without apparent improvement, are due to extraneous influence of a lesser degree of gravity than those we have previously been recording, but running right through all the gamut of treatments, the one inescapable fact to our mind is that of electro-therapy as a remedial agent, and is being used so extensively in other directions in all the larger hospitals to-day. And why not?

Suspended as we are in an electrical universe, it is time we rid ourselves of the indefensible idea that we are *on* the earth but not *of* it, so to speak. The law of vibration postulates the theory that everything within the earth's orbit is governed by solar radiations; that not a single molecule of any kind is absolutely stationary or completely inert, and there appears to be no exception, as far as we know at present, to this law.

Let us have done with the idea that man, by his scientific achievements, has dethroned the Great Architect of the Universe. Man is a puny thing indeed and a pitiful spectacle in face of demonstrations of nature in the form of the earthquake, the typhoon or volcanic eruption; indeed, we are as but grains of sand on the shores of a mighty cosmic plan.



NOTES BY THE WAY

Members of Council are glad to announce that Brigadier R. C. Firebrace has recently joined their number.

Brigadier Firebrace has been interested in Psychic Research for about fourteen years, and during that time has taken a good deal of trouble to gain experience in every available type of mediumship. A few years ago, when he was Military Attaché in Riga, he and some friends sat for over four years in his own house for direct voice. This was gradually built up, beginning with very faint sounds, to a voice which could be heard all over the house, and by a process of elimination, it was discovered that a Russian lady was the medium. It is hoped that later on, when the Brigadier is released from his more urgent military duties, that he will write a detailed account of this development for the Journal.

Brigadier Firebrace has very kindly been helping with experimental work in the Institute for the last three years, and is looking forward to devoting a good deal of his time to research work there, when the war is over.



The following donations have been received and are gratefully acknowledged :

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BOOK REVIEWS

"HERO," by "Heather" (Andrew Dakers, 5s. 6d.)

This little book shortly to be published was recorded by Mrs. Hester Dowden in the presence of the mother of the communicator. This young girl (Joyce Mary Vivian) passed over as the result of an accident after writing *Riding with Reka* a book about horses. Her mother tells me that her whole interest was in horses and she (Mrs. Vivian) was very surprised where after proof of her identity her daughter told her she was going to dictate a book about dogs.

The first half of the book is a description by "Heather" of the feelings and capacities of a dog when a close companion of man and the second is an account by a dog of his life and experiences on this earth with his master, a young boy, before both of them were killed by a bomb. Whether one accepts it at its face value or not, and there is much to make acceptance not unreasonable, the book must be of great interest to all dog lovers, young or old.

The claim is made that dogs in close contact with human beings develop souls of their own. Further, that they learn to understand the language in which they are addressed—not merely the meaning conveyed but the actual words. Whoever the author really is—and by this I do not mean to cast doubt on the account given in the Foreword—it is written with an understanding and sympathy that are unique and should appeal to a wide public.—B.A.C.

THE PSYCHIC SENSE

By Phœbe D. Payne and Laurence J. Bendit (Faber & Faber, 7s. 6d. net.)

This is a valuable little book by the author of *Man's Latent Powers* and her husband, a qualified medical man and practising psychiatrist. It might be described as an attempt to integrate the psychic and the psychological, and to use this as a basis for a wider psychology and psychiatry. Miss Payne is herself a clairvoyant with power, among other things, to see the internal organs of patients and without specialised medical knowledge to describe abnormalities which exist in them. It is well known that Harley Street specialists nowadays avail themselves of psychics of this type to assist them in diagnosis and even in treatment. Presumably Miss Payne assists her husband in this way. But she goes further and diagnoses ailments which are themselves psychic in origin and effect.

The book is interesting in that it postulates the existence of psychic powers and what may be called a psychic element more or less—often very much less—developed in all human beings. As the authors say, "There are as yet few, if any, means of giving scientific proof that this third angle is important in any particular case." Its existence is assumed throughout and is as it were the text of what is called a synthesis of the physical and spiritual in man. This new hypothesis is put forward and cases are described in which psychic impacts of various kinds have been found to have deleterious psychic effects on

susceptible persons, often with serious physical and psychological consequences.

Many of the statements made are obviously based on Miss Payne's clairvoyant powers—her descriptions of the human aura, for instance. The description of the way in which it expands towards persons or things that are liked and contracts away from the opposite is very interesting. "*Subjective* feelings, or psychological condition . . . is seen by clairvoyants as *objective* movements of the psychic body in terms of space and size." The authors consider that psychic and sense perceptions overlap, if they do not merge into one another, and they point out that it is not only psychic objects "which do not exist concretely in the physical world" which are perceived psychically, but also physical objects which could not be seen by the physical senses, e.g., an object enclosed in a box.

Altogether the book is something rather unique and should appeal to all psychologists and psychiatrists, as well as those interested in psychical research.—B.A.C.



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